THE BASICS OF ISLAM

WHO IS YOUR LORD? | WHO IS YOUR PROPHET? | WHAT IS YOUR RELIGION

5 WEEK COURSE

Workbook

BOOK

Usool at Thalaatha of Shaykh Muhammad ibn Abdul Wahaab

INCLUDES

Arabic Text
English Translation
Questions
Notes Section

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المركز السلفي

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيْمِ
In the name of Allāh, the Most Merciful the Bestower of Mercy.

اعْلَمْ رَحِمَكَ اللّٰهُ أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ:

Know, may Allāh have mercy upon you, that it is obligatory upon you to have knowledge of four matters:

المسألة الأُولَى: الْعِلْمُ: وَهُوَ مَعْرِفَةُ اللهِ، وَمَعْرِفَةُ نَبِيِّهِ – صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ –، وَمَعْرِفَةُ دِينِ الإِسْلامِ بِالأَدِلَّةِ.

1 - Knowledge: and that is knowledge and awareness of Allāh, knowledge of His Prophet, and knowledge of the Religion of Islām with the proofs.

المسألة الثَّانِيَةُ: الْعَمَلُ بِهِ.

2 - To act upon that.

المسألة الثَّالِثَةُ: الدَّعْوَةُ إِلَيْهِ.

3 - To call to that.

المسألة الرَّابِعَةُ: الصَّبْرُ عَلَى الأَذَى فِيهِ.

4 - To remain patient upon the harms faced during that

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: بسم الله الرحمن الرحيم:
{وَالْعَصْرِ، إِنَّ الإِنسَانَ لَفِي خُسْرٍ، إِلاَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ}
[سورة العصر].

The proof is the saying of Allāh, the Most High: In the name of Allāh, the Most Merciful the Bestower of Mercy. **"By time, mankind is in loss, except for those who truly believe and worship Allāh alone, do righteous deeds, enjoin one another with the truth and and they enjoin one another with patience.** [Sūrah Al 'Asr].

قَالَ الشَّافِعِيُّ – رَحِمَهُ اللّٰهُ تَعَالَى –: (لَوْ مَا أَنْزَلَ اللّٰهُ حُجَّةً عَلَى خَلْقِهِ إِلا هَذِهِ السُّورَةَ لَكَفَتْهُمْ).

Ash-Shāfi'ī - may Allāh have mercy upon him - said: "If Allāh had sent down to His creation no other proof besides this Sūrah, it would have been sufficient for them."

وَقَالَ البُخَارِيُّ – رَحِمَهُ اللّٰهُ تَعَالَى –: بَابُ: العِلْمُ قَبْلَ القَوْلِ وَالْعَمَلِ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

Al-Bukhārī - may Allāh have mercy upon him - said: "Chapter: Knowledge precedes speech and action" and the proof is the saying of Allāh, the Most High:

{فَاعْلَمْ أَنَّهُ لاَ إِلَهَ إِلاَّ اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ} [محمد: ١٩]،

"Know that none has the right to be worshipped except Allāh, and ask forgiveness of your Lord for your sins." [Sūrah Muhammad: 19].

فَبَدَأَ بِالْعِلْمِ (قَبْلَ القَوْلِ وَالعَمَلِ).

So He began by mentioning knowledge before speech and action.'

اعْلَمْ رَحِمَكَ اللّٰهُ أَنَّه يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ، تَعَلُّمُ هَذِهِ الثَّلاثِ مَسَائِل، والْعَمَلُ بِهِنَّ:

Know, may Allāh have mercy upon you, that it is obligatory upon every Muslim, male and female, to learn and act upon the following three matters:

NOTES

الأُولَى : أَنَّ اللهَ خَلَقَنَا، وَرَزَقَنَا، وَلَمْ يَتْرُكْنَا هَمَلا، بَلْ أَرْسَلَ إِلَيْنَا رَسُولاً، فَمَنْ أَطَاعَهُ دَخَلَ الجَنَّةَ، وَمَنْ عَصَاهُ دَخَلَ النَّارَ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى : **{إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولاً شَاهِداً عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولاً، فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذاً وَبِيلاً}** [المزمل:١٥، ١٦].

THE FIRST: That Allāh created us and provided sustenance for us, and He did not leave us without a purpose, rather He sent a Messenger to us. So whoever obeys him will enter Paradise, and whoever rejects and disobeys him will enter the Fire, and the proof is the Saying of the Most High: **"We sent a Messenger to you, as a witness over you, just as We sent a Messenger to the Pharaoh. But the Pharaoh denied and rejected the Messenger, so We seized him with a severe punishment."** [Sūrah al Muzzammil: 16]

الثَّانِيَةُ : أَنَّ اللهَ لا يَرْضَى أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِه، لا مَلَكٌ مُقَرَّبٌ، وَلا نَبِيٌّ مُرْسَلٌ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى : **{وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلاَ تَدْعُوا مَعَ اللَّهِ أَحَداً}** [الجن: ١٨].

THE SECOND: Allāh is not pleased that anyone should be made a partner in worship along with Him, neither any angel brought near, nor any prophet sent as a messenger, and the proof is the Saying of Allāh, the Most High, "**And the places of worship are for Allāh alone, so do not invoke anyone along with Allāh."** [Sūrah al Jinn: 18]

الثَّالِثَةُ : أَنَّ مَنْ أَطَاعَ الرَّسُولَ، وَوَحَّدَ اللهَ لا يَجُوزُ لَهُ مُوَالاةُ مَنْ حَادَّ اللهَ وَرَسُولَهُ، وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى :

THE THIRD: That whoever is obedient to the Messenger and singles out Allāh with all worship, it is not permissible for him to have friendship and alliance with those who oppose Allāh and His Messenger, even if they are those most closely related to him, and the proof is the Saying of Allāh, the Most High:

{لاَ تَجِدُ قَوْماً يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُوْلَئِكَ كَتَبَ فِي قُلُوبِهِمُ الإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُوْلَئِكَ حِزْبُ اللَّهِ أَلاَ إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ} [المجادلة: ٢٢].

"You will not find a people who believe in Allāh and the Last Day loving those who oppose Allāh and His Messenger, even if they are their fathers, or their sons, or their brothers, or their kinsfolk. Rather Allāh has decreed true belief for their hearts, and strengthened them with proof, light and guidance from Him; and He will enter them into the gardens of Paradise beneath whose trees rivers flow, and they will dwell therein forever. Allāh is pleased with them and they with Him. ey are the party of Allāh. Indeed the party of Allāh are the successful." [Sūrah al Mujādilah: 22]

اعْلَمْ أَرْشَدَكَ اللهُ لِطَاعَتِه، أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ: أَنْ تَعْبُدَ اللهَ وَحْدَهُ، مُخْلِصاً لَهُ الدِّينَ. وَبِذَلِكَ أَمَرَ اللهُ جَمِيعَ النَّاسِ، وَخَلَقَهُمْ لَهَا؛ كَمَا قَالَ تَعَالَى : **{وَمَا خَلَقْتُ الْجِنَّ وَالإِنْسَ إِلاَّ لِيَعْبُدُونِ}** [الذاريات: ٥٦].

Know, may Allāh direct you to obedience to Him, that the true and straight religion, the way of Ibrāhīm is that you worship Allāh alone making the religion purely and sincerely for Him. This is what Allāh commanded all of the people with, and it was for this that He created them, as Allāh, the Most High, says: **"I did not create jinn and mankind except that they should worship Me."** [Sūrah adh-Dhāriyāt: 56]

NOTES

وَمَعْنَى **{يَعْبُدُونِ}**: يُوَحِّدُونِ، وَأَعْظَمُ مَا أَمَرَ اللهُ بِهِ التَّوْحِيدُ، وَهُوَ: إِفْرَادُ اللهِ بِالْعِبَادَةِ. وَأَعْظَمُ مَا نَهَى عَنْهُ الشِّرْكُ، وَهُوَ: دَعْوَةُ غَيْرِهِ مَعَهُ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى **{وَاعْبُدُواْ اللَّهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئًا}** [النساء: ٣٥].

And the meaning of **'they worship Me'** is : 'they single Me out (with all worship)'. And the greatest of all that Allāh has commanded is Tawhīd, which is to single out Allāh with all worship. And the greatest thing that He forbade is shirk, which is to invoke (make du'ā to) others besides Him, along with Him. The proof is His Saying, the Most High: **"Worship Allāh alone and do not associate anything in worship along with Him."** [Sūrah an Nisā: 36]

فَإِذَا قِيلَ لَكَ: مَا الأُصُولُ الثَّلاثَةُ التِي يَجِبُ عَلَى الإِنْسَانِ مَعْرِفَتُهَا؟

فَقُلْ: مَعْرِفَةُ الْعَبْدِ رَبَّهُ، وَدِينَهُ، وَنَبِيَّهُ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

So if it said to you: What are the three principles which a person must know?

Then say the servants knowledge of His Lord and His religion and his Messenger Muhammad [sallallāhu 'alayhi wa sallam].

Questions

Circle the correct answers

1 - Which sūrah is the proof for the first 4 matters:

a) sūrah al-fīl b) sūrah al-'abasa c) sūrah al-'asr d) sūrah al-fīl

2 - What's the correct order:

a) speech & action and then knowledge
b) action & knowledge and then speech
c) knowledge and then speech & action

3 - When a person is in the grave the angels will ask him/her about his or her:

a) actions b) 'aqīdah c) wealth d) family

4 - The slave will not leave the standing by his Lord until he/she is asked about his or her:

a) lineage b) family c) 'aqīdah d) actions

5 - The greatest thing that Allāh ordered his servants with is:

a) tawhīd b) fasting c) shirk d) charity

NOTES

THE FIRST PRINCIPLE: Knowledge of Allāh

الأصل الأول : معرفة الله

So if it is said to you: 'Who is your Lord?'

فَإِذَا قِيلَ لَكَ: مَنْ رَبُّكَ؟

Then say: 'My Lord is Allāh, who has nurtured me and all of creation with His favors and blessings. He is the one whom I worship, and there is no other whom I worship besides Him.' The proof is the saying of Allāh, the Most High: **"All praise is for Allāh, the Lord of all creation."** [Sūrah al Fātihah: 1].

فَقُلْ: رَبِّيَ اللهُ الَّذِي رَبَّانِي، وَرَبَّى جَمِيعَ الْعَالَمِينَ بِنِعَمِه، وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} [الفاتحة: ٢].

Everything besides Allāh is created being and am one of the creation.

وَكُلُّ مَنْ سِوَى اللهِ عَالَمٌ، وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ.

So if it is said to you: 'How did you arrive at this knowledge of your Lord?'

فَإِذَا قِيلَ لَكَ: بِمَ عَرَفْتَ رَبَّكَ؟

Then say: 'Through His signs and those things which He has created; and from his signs are the night and the day, the sun and the moon; and from that which He has created are the seven heavens, and the seven earths, and all those within them, and whatever is between them.' The proof is the Saying of Allāh, the Most High: **"And from His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun, nor the moon, but prostrate to Allāh who created them, if you truly worship Him."** [Sūrah Fussilat: 37]

فَقُلْ: بِآيَاتِهِ وَمَخْلُوقَاتِهِ، وَمِنْ آيَاتِهِ: اللَّيْلُ، وَالنَّهَارُ، وَالشَّمْسُ، وَالْقَمَرُ، وَمِنْ مَخْلُوقَاتِهِ السَّمَاوَاتُ السَّبْعُ وَالأَرَضُونَ السَّبْعُ وَمَنْ فِيهِنَّ، وَمَا بَيْنَهُمَا؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لاَ تَسْجُدُوا لِلشَّمْسِ وَلاَ لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ} [فصلت: ٣٧].

and His, the Most High's saying: **"Your Lord is Allāh who created the heavens and the earth to six days, then ascended upon the Throne. He causes the night to cover the day which it follows with haste; and the sun, the moon and the stars are subservient and subject to His command. Certainly creation and commandment are His alone. Exalted is Allāh the Lord of all creation."** [Sūrah al A'rāf; 54]

وَقَوْلُهُ تَعَالَى: {إِنَّ رَبَّكُمُ اللهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثاً وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلاَ لَهُ الْخَلْقُ وَالأَمْرُ تَبَارَكَ اللهُ رَبُّ الْعَالَمِينَ} [الأعراف: ٥٤].

The Lord is the one who is worshipped, and the proof is the Saying of Allāh, the Most High, **"O mankind! Worship your Lord, Who created you and those who were before you. Who has made the earth resting place for you, and the sky as canopy, and sent down water (rain) from the sky and brought forth therewith fruits as provision for you. Then do not set up rivals unto Allāh (in worship) while you know."** [Sūrah alBaqarah: 21-22]

وَالرَّبُّ هُوَ الْمَعْبُودُ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {يَا أَيُّهَا النَّاسُ اعْبُدُواْ رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ * الَّذِي جَعَلَ لَكُمُ الأَرْضَ فِرَاشاً وَالسَّمَاء بِنَاءً وَأَنزَلَ مِنَ السماء ماء فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقاً لَّكُمْ فَلاَ تَجْعَلُواْ لِلّهِ أَندَاداً وَأَنتُمْ تَعْلَمُونَ} [البقرة: ٢١، ٢٢].

Ibn Kathīr - rahimullāh - said: "The creator of these things is the One who deserves to be worshipped."

قَالَ ابْنُ كَثِيرٍ – رَحِمَهُ اللهُ تَعَالَى: الخَالِقُ لِهَذِهِ الأَشْيَاءِ هُوَ الْمُسْتَحِقُّ لِلْعِبَادَةِ.

NOTES

وَأَنْـوَاعُ الْـعِبَادَةِ الَّـتِي أَمَـرَ اللهُ بِـهَا مِـثْلُ: الإِسْـلامِ، وَالإِيمَـانِ، وَالإِحْسَانِ، وَمِـنْهُ: الـدُّعَـاءُ، وَالْخَـوْفُ، وَالـرَّجَـاءُ، وَالـتَّوَكُّـلُ، وَالرَّغْبَةُ، وَالرَّهْبَةُ، وَالْخُشُوعُ، وَالْخَشْيَةُ، وَالإِنَابَةُ، وَالاسْتِعَانَةُ، وَالاسْتِعَاذَةُ، وَالاسْتِغَاثَـةُ، وَالـذَّبْحُ، وَالـنَّذْرُ، وَغَـيْرُ ذَلِـكَ مِـنْ أَنْوَاعِ الْعِبَادَةِ الَّتِي أَمَرَ اللهُ بِهَا. كُلُّهَا للهِ تَعَالَى، وَالدَّلِيلُ: قَوْلُهُ تَعَالَى: **{وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلاَ تَدْعُوا مَعَ اللَّهِ أَحَداً}** [الجن: ١٨].

All the types of worship which Allāh commanded like Islām, Īmān and Ihsān (perfection of worship), and from that is invocation/supplication, reverential fear, hope and longing, trust and reliance, fervent desire, dread, reverence and humility, awe, turning repentantly, appealing for aid and assistance, seeking refuge, seeking deliverance and rescue, sacrificing, vows and the rest of the types of worship that Allāh commanded with, all of this is for Allāh, the Most High, the proof is His Saying, the Most High: **"And the places of Prayer are for Allāh alone, so do not invoke anyone along with Allāh."** [Sūrah al Jinn: 18].

فَمَنْ صَرَفَ مِنْهَا شَيْئًا لِغَيْرِ اللهِ؛ فَهُوَ مُشْرِكٌ كَافِرٌ؛ وَالدَّلِيلُ: قَوْلُهُ تَعَالَى: **{وَمَن يَدْعُ مَعَ اللَّهِ إِلهاً آخَرَ لاَ بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ إِنَّهُ لاَ يُفْلِحُ الْكَافِرُونَ}** [المؤمنون: ١١٧].
وَفِي الْحَدِيثِ: «**الدُّعَاءُ مخ الْعِبَادَةِ**». وَالدَّلِيلُ: قَوْلُهُ تَعَالَى: **{وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ}** [غافر: ٦٠].

So anyone who directs any part of that to anything besides Allāh, then he is pagan/polytheist, an unbeliever, and the proof is His Saying: **"And whoever worships along with Allāh any other object of worship, he has no proof for that; his reckoning will be with his Lord. Indeed the unbelievers will never prosper."** [Sūrah al Mu'minūn: 117].
In the hadīth there occurs: *"Invocation is the core of worship."* And the evidence for this is the Saying of Allāh: **"And your Lord said: "Invoke Me, will respond to your (invocation). Verily! Those who scorn My worship, they will surely enter Hell in humiliation!"** [Sūrah Ghāfir: 60]

وَدَلِيلُ الْخَوْفِ: قَوْلُهُ تَعَالَى: **{فَلاَ تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ}** [آل عمران: ١٧٥].

The evidence for reverential fear (khawf) is the Saying of Allāh: **"So do not fear them, but fear Me, if you are truly Believers."** [Sūrah al 'Imrān: 175].

وَدَلِيلُ الرَّجَاءِ: قَوْلُهُ تَعَالَى: **{فَمَن كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَالِحاً وَلاَ يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَداً}** [الكهف: ١١٠].

The evidence for hope and longing is the Saying of Allāh: **"So whoever hopes the meeting with His Lord, then let him work righteous actions; and let him not make any share of it for anyone other than Him"** [Sūrah al Kahf: 110].

ودَلِيلُ التَّوَكُّلِ: قَوْلُهُ تَعَالَى: **{وَعَلَى اللّهِ فَتَوَكَّلُواْ إِن كُنتُم مُّؤْمِنِينَ}** [المائدة: ٢٣]. وقوله: **{وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ}** [الطلاق: ٣].

The evidence for trust and reliance is the Saying of Allāh: **"And place your reliance and trust in Allāh if you are true Believers"** [Sūrah al Mā'idah: 23] and His saying: **"And whoever places his reliance and trust in Allāh then He will suffice him"** [Sūrah at- Talāq: 3].

وَدَلِيلُ الرَّغْبَةِ، وَالرَّهْبَةِ، وَالْخُشُوعِ: قَوْلُهُ تَعَالَى: **{إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَباً وَرَهَباً وَكَانُوا لَنَا خَاشِعِينَ}** [الأنبياء: ٩٠].

The evidence for the fervent desire (ar raghbah), dread (ar-rahbah) and reverence and humility (al khushū') is the Saying of Allāh: **"They used to hasten performing righteous actions, and they used to worship Us upon love and desire, and upon fear, and were reverent and humble before Allāh."** [Sūrah al Anbiyā: 90]

NOTES

The evidence for awe/dread (al khashyah) is the Saying of Allāh: **"So do not have awe of them, but have awe of Me"** [Sūrah al Mā'idah: 3]

وَدَلِيلُ الْخَشْيَةِ: قَوْلُهُ تَعَالَى: **{فَلاَ تَخْشَوْهُمْ وَاخْشَوْنِي...}** الآية [البقرة: ١٥٠].

The evidence for turning repentantly (al-inābah) is the Saying of Allāh: **"So turn, you people, repentantly and obediently to your Lord, and submit obediently to Him"** [Sūrah az Zumar: 54]

وَدَلِيلُ الإِنَابَةِ: قَوْلُهُ تَعَالَى: **{وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ...}** الآية [الزمر: ٥٤].

The evidence for appealing for aid and assistance (al isti'ānah) is the Saying of Allāh: "**O Allāh You alone we worship, and to You alone we appeal for aid"** [Sūrah al Fātihah: 5] and in the hadīth there occurs: *"If you seek help, then seek the help of Allāh."*

وَدَلِيلُ الاسْتِعَانَةِ: قَوْلُهُ تَعَالَى: **{إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ}** [الفاتحة: ٥]. وَفِي الْحَدِيثِ: «**... وإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ**».

The evidence for seeking refuge (al isti'ādhah) is the Saying of Allāh: **"Say: seek refuge with the Lord of dawn"** [Sūrah al Falaq: 1] and **"Say: seek refuge with the Lord of mankind"** [Sūrah an Nās: 1]

وَدَلِيلُ الاسْتِعَاذَةِ: قَوْلُهُ تَعَالَى: **{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ}** [الفلق: ١]. وَ**{قُلْ أَعُوذُ بِرَبِّ النَّاسِ}** [الناس: ١].

The evidence for seeking deliverance and rescue (al istighāthah) is the Saying of Allāh: **"When you sought aid and deliverance of your Lord and He responded to you"** [Sūrah al Anfāl: 9]

وَدَلِيلُ الاسْتِغَاثَةِ: قَوْلُهُ تَعَالَى: **{إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ...}** الآية [الانفال: ٩].

The evidence for sacrificing (adh-dhabh) is the Saying of Allāh: **"Say: Indeed my prayers, my sacrifice, my living and my dying are all purely and solely of Allāh, Lord of all creation. There is no share of any of that for other than him"** [Sūrah al An'ām: 162-163]. Also the Prophet said *"May Allāh curse the one who sacrifices for other than Allāh."*

وَدَلِيلُ الذَّبْحِ: قَوْلُهُ تَعَالَى: **{قُلْ إِنَّنِي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُّسْتَقِيمٍ دِيناً قِيَماً مِّلَّةَ إِبْرَاهِيمَ حَنِيفاً وَمَا كَانَ مِنَ الْمُشْرِكِينَ * قُلْ إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي للهِ رَبِّ الْعَالَمِينَ * لاَ شَرِيكَ لَه وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ}** [الانعام: ١٦١-١٦٣]. وَمِنَ السُّنَّةِ: «**لَعَنَ اللهُ مَنْ ذَبَحَ لِغَيْرِ اللهِ**».

The evidence for vows (an nadhr) is the Saying of Allāh: **"They fulfill their vows and they fear day whose evil is widespread"** [Sūrah al Insān: 7].

وَدَلِيلُ النَّذْرِ: قَوْلُهُ تَعَالَى: **{يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْماً كَانَ شَرُّهُ مُسْتَطِيراً}** [الإنسان: ٧].

NOTES

THE SECOND PRINCIPLE: KNOWLEDGE OF ISLĀM WITH THE PROOFS

الأَصْلُ الثَّانِي: مَعْرِفَةُ دِينِ الإِسْلامِ بِالأَدِلَّةِ

It (Islām) is to submit to Allāh with Tawhīd, and to comply to Him with obedience, and to free and disassociate oneself from shirk and its people. And it is of three levels: Islām, Īmān and Ihsān and each level has its pillars.

وَهُوَ: الاسْتِسْلامُ للهِ بِالتَّوْحِيدِ، وَالانْقِيَادُ لَهُ بِالطَّاعَةِ، وَالْبَرَاءَةُ مِنَ الشِّرْكِ وَأَهْلِه، وَهُوَ ثَلاثُ مَرَاتِبَ: الإِسْلامُ، وَالإِيمَانُ، وَالإِحْسَانُ. وَكُلُّ مَرْتَبَةٍ لَهَا أَرْكَانٌ.

[The first level] Al-Islām

المرتبة الأولى: الإسلام

The pillars of Islām are five: The testification that none has the right to be worshipped in truth except Allāh, and that Muhammad is the Messenger of Allāh; to establish the Prayer; to pay the zakāt; to fast Ramadhān; and to make hajj to the sacred House of Allāh.

فَأَرْكَانُ الإِسْلامِ خَمْسَةٌ: شَهَادَةُ أَن لا إِله إِلا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامُ الصَّلاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَحَجُّ بَيْتِ اللهِ الْحَرَامِ.

So the proof for the testification is the Saying of Allāh "**Allāh bears witness that none has the right to be worshipped but Him; and likewise the angels and the people of knowledge bear witness: He who maintains justice, none has the right to be worshipped but Him, the All Mighty, the All Wise.**" [Sūrah Aal "Imraan: 18].

فَدَلِيلُ الشَّهَادَةِ: قَوْلُهُ تَعَالَى: **{شَهِدَ اللَّهُ أَنَّهُ لاَ إِلَهَ إِلاَّ هُوَ وَالْمَلاَئِكَةُ وَأُوْلُواْ الْعِلْمِ قَآئِمَاً بِالْقِسْطِ لاَ إِلَهَ إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمُ}** [آل عمران، ١٨].

Its meaning is that none has the right to be worshipped in truth except Allāh alone. **"Lā ilāh"/"there is no god"** 'is a negation of everything that is worshipped besides Allāh. **"Illa Allāh"/"except Allāh"**, affirms worship for Allāh alone having no partner along with Him in His worship. Just as He has no partner who shares in His Dominion and Sovereignty.

وَمَعْنَاهَا: لا مَعْبُودَ بِحَقٍّ إِلا اللهُ، وَحَدُّ النَّفْيِ مِنَ الإِثْبَاتِ **{لا إله}** نَافِيًا جَمِيعَ مَا يُعْبَدُ مِنْ دُونِ اللهِ **{إِلا اللهُ}** مُثْبِتًا الْعِبَادَةَ للهِ وَحْدَهُ لا شَرِيكَ لَهُ فِي عِبَادَتِه، كَمَا أَنَّهُ لَيْسَ لَهُ شَرِيكٌ فِي مُلْكِه.

The explanation which makes it clear is the Saying of Allāh: "**And (remember) when Ibrāhīm said to his father and his people: "Verily, I am innocent of what you worship, Except Him (Allāh Alone) Who created me, and verily, He will guide me." And he made it a Word lasting among his offspring, that they may turn back to Allāh (in repentance)**. [Sūrah az Zukhruf: 26-28].

وَتَفْسِيرُهَا: الَّذِي يُوَضِّحُهَا قَوْلُهُ تَعَالَى **{وَإِذْ قَالَ إِبْرَاهِيمُ لأَبِيه وَقَوْمِه إِنَّنِي بَرَآء مِّمَّا تَعْبُدُونَ * إِلاَّ الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ * وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِه لَعَلَّهُمْ يَرْجِعُونَ}** [الزخرف: ٢٦ – ٢٨].

And His Saying **"Say: "O people of the Scripture (Jews and Christians): Come to word that is just between us and you, that we worship none but Allāh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh. Then, if they turn away, say: "Bear witness that we are Muslims."** [Sūrah Āli 'Imrān: 64].

وَقَوْلُهُ تَعَالَى: **{قُلْ يَا أَهْلَ الْكِتَابِ إِلَى كَلَمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلاَّ نَعْبُدَ إِلاَّ اللَّهَ وَلاَ نُشْرِكَ بِه شَيْئاً وَلاَ يَتَّخِذَ بَعْضُنَا بَعْضاً أَرْبَاباً مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْاْ فَقُولُواْ اشْهَدُواْ بِأَنَّا مُسْلِمُونَ}** [آل عمران: ٦٤].

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وَدليلُ شَهَادَةِ أَنَّ مُحَمَّداً رَسُولُ اللهِ: قَولُهُ تَعَالَى: {لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ} [التوبة: ١٢٨].

The proof for the testification that Muhammad is the Messenger of Allāh, is the Saying of Allāh: **"There has indeed come to you a Messenger from amongst yourselves. It grieves him that you should suffer. He is eager for your guidance, and is full of compassion and mercy for the Believers"** [Sūrah at Tawbah: 128].

وَمَعْنَى شَهَادَةِ أَنَّ مُحَمَّداً رَسُولُ اللهِ: طَاعَتُهُ فِيمَا أَمَرَ، وَتَصْدِيقُهُ فِيمَا أَخْبَرَ، واجْتِنَابُ مَا نَهَى عَنْهُ وَزَجَرَ وأَلا يُعْبَدَ اللهُ إِلا بِمَا شَرَعَ.

The meaning of the testification that Muhammad is the Messenger of Allāh is: to obey him in whatever he commands; to believe in everything he informs of; to avoid whatever he forbade and prohibited; and that you worship Allāh only with that which he prescribed.

وَدَلِيلُ الصَّلاة، وَالزَّكَاة، وَتَفْسِيرُ التَّوْحِيد: قَوْلُهُ تَعَالَى: {وَمَا أُمِرُوا إِلاَّ لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَآءَ وَيُقِيمُوا الصَّلاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ} [البينة: ٥].

The evidence for the Prayer and the zakāt, and the explanation of Tawhīd is the Saying of Allāh: **"And they were not commanded except to worship Allāh alone, making their religion solely for Him; and that they should establish the prayer and pay the zakāt, and that is the straight and true Dīn"** [Sūrah al Bayyinah: 5].

ودَلِيلُ الصِّيَامِ: قَوْلُهُ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُواْ كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ} [البقرة: ١٨٣].

The evidence for Fasting is the Saying of Allāh: **"O you who believe Fasting has been obligated upon you as it was obligated upon those before you, so that you may attain piety"** [Sūrah al Baqarah: 183].

ودَلِيلُ الحَجِّ: قَوْلُهُ تَعَالَى: {وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً وَمَن كَفَرَ فَإِنَّ اللهَ غَنِيٌّ عَنِ الْعَالَمِينَ} [آل عمران: ٩٧].

The evidence for hajj is the Saying of Allāh: **"And hajj to Allāh's sacred House is an obligation upon those able to perform it; and whoever refuses and rejects this obligation, then Allāh has no need of him or of any of the creation"** [Sūrah Āl 'Imrān: 97].

.الْمَرْتَبَةُ الثَّانِيَةُ: الإِيمَانُ

[The second level] Al-Īmān

وَهُوَ: بِضْعٌ وَسَبْعُونَ شُعْبَةً، فَأَعْلاهَا قَوْلُ لا إله إلا اللهُ، وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ، وَأَرْكَانُهُ ستَّةٌ: كما في الحديث: «أَنْ تُؤْمِنَ بِاللهِ، وَمَلائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ».

وَالدَّلِيلُ عَلَى هَذِهِ الأَرْكَانِ الـ ـّتة: قَوْلُهُ تَعَالَى: {لَّيْسَ الْبِرَّ أَن تُوَلُّواْ وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَالْمَلآئِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ} [البقرة: ١٧٧].

ودليل القدر: قَوْلُهُ تَعَالَى: {إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ} [القمر: ٤٩].

And it has seventy and odd branches, the highest of them is the saying that 'none has the right to be worshipped except Allāh, the lowest of them is the removal of something harmful from the path, and sense of shame is a branch of īmān.' Its pillars are six: to believe in Allāh; His angels; His Books; His Messengers; The Last Day; and to believe in the pre-decree its good and its evil. The proof for these six pillars is the Saying of Allāh: **"It is not righteousness that you turn your faces to the east or the west, but righteousness is to believe in Allāh, the Last Day, the Angels, the Books and the Prophets."** [Sūrah al Baqarah:177] The proof for pre-decree is the Saying of Allāh: **"We have created all things in accordance with pre-decreed measure."** [Sūrah al Qamar: 49]

NOTES

[The third level] Al-Ihsān]

الْمَرْتَبَةُ الثَّالِثَةُ : الإِحْسَانُ

And it has one pillar as in the hadīth "that you worship Allāh as if you see Him and even though you do not see Him, then He sees you" And the proof is His saying: **"Truly, Allāh is with those who fear Him and those who are Muhsinūn (good-doers)."** (Sūrah An-Nahl:128)
And His saying: **"And put your trust in the All-Mighty, the Most Merciful, who sees you when you stand up and your movements among those who fall prostrate. Verily! He, only He, is the All-Hearer, the All-Knower."** (Sūrah As-Shu'arā:217-220). And His saying: **"Whatever you may be doing, and whatever you may be reciting from the Qur'ān, and whatever deed you do, We are a Witness thereof, when you are doing it."** (Sūrah Yūnus:61).

وله رُكْنٌ وَاحِدٌ . كما في الحديث : « أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِن لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ » . وَالدَّلِيلُ قَوْلُهُ تَعَالَى : **{إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَواْ وَّالَّذِينَ هُم مُّحْسِنُونَ}** [النحل 128].
وقَوْلُهُ تَعَالَى : **{وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ * الَّذِي يَرَاكَ حِينَ تَقُومُ * وَتَقَلُّبَكَ فِي السَّاجِدِينَ * إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ}**[الشعراء: 217 - 220] . وقَوْلُهُ تَعَالَى : **{وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِن قُرْآنٍ وَلاَ تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُهُوداً إِذْ تُفِيضُونَ فِيهِ}** [يونس: 61].

And the proof from the Sunnah is the famous hadīth of Jibrīl narrated by 'Umar as he said: "One day when we were sitting with the Messenger of Allāh, there came before to us a man with extremely white clothing and extremely black hair. There were no signs of travel on him and none of us knew him. He sat next to the Prophet and put his hands on his thighs. He said, "O Muhammad, tell me about Islām." The Messenger of Allāh said, "Islām is to testify that there is none worthy of worship except Allāh and that Muhammad is the Messenger of Allāh, to establish the prayers, to pay the zakāt (charity), to fast (the month of) Ramadhān, and to make the pilgrimage to the House if you have the ability to." He said "You have spoken truthfully." We were amazed that he asks a question and then he says to him you have spoken truthfully. He said, "Tell me about īmān (faith)." He (the Messenger of Allāh responded, "It is to believe in Allāh, His angels, His books, His messengers, the Last Day and to believe in the divine decree, (both) the good and the evil of it." He said "You have spoken truthfully." He said "Tell me about al-Ihsān." He answered, "It is that you worship Allāh as if you see Him. And even though you do not see Him (you know) He sees you." He said, "Tell me about the Hour." He (the Prophet answered, "The one being asked does not know more than the one asking." He said, "Tell me about its signs." He answered, "The slave-girl shall give birth to her master; and you will see the barefooted, scantily clothed, destitute shepherds competing in constructing lofty buildings." Then he went away. stayed for long time. Then he (the Prophet said, "O 'Umar, do you know who the questioner was?" said, "Allāh and His Messenger know best." He said, "It was Jibrīl who came to teach you your religion."

وَالدَّلِيلُ مِنَ السُّنَّةِ : حَدِيثُ جِبْرِيلَ الْمَشْهُورُ: عَنْ عُمَرَ بنِ الْخَطَّابِ –رَضِيَ اللهُ عَنْهُ– قَالَ : بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ –صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ– إِذْ طَلَعَ عَلَيْنَا رَجُلٌ، شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلا يَعْرِفُهُ مِنَّا أَحَدٌ، فَجَلَسَ إِلَى النَّبِيِّ –صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ– فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ، وَقَالَ : يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الإِسْلامِ فَقَالَ : « أَنْ تَشْهَدَ أَنْ لا إِلـه إِلا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَتُقِيمَ الصَّلاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلا » . قَالَ : صَدَقْتَ . فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ، قَالَ : أَخْبِرْنِي عَنِ الإِيمَانِ .
قَالَ : « أَنْ تُؤْمِنَ بِاللهِ، وَمَلائِكَتِه، وكُتُبِه، وَرُسُلِه، وَالْيَوْمِ الآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِه وَشَرِّه » . قَالَ : صَدَقْتَ . قَالَ : أَخْبِرْنِي عَنِ الإِحْسَانِ . قَالَ : « أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ » . قَالَ : أَخْبِرْنِي عَنِ السَّاعَةِ . قَالَ : « مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ » . قَالَ : فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا . قَالَ : « أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ » . قَالَ : فَمَضَى، فَلَبِثْنَا مَلِيًّا، فَقَالَ : « يَا عُمَرُ أَتَدْرُونَ مَنِ السَّائِلُ؟ » . قُلْنَا : اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ : « هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُم » .

NOTES

The Third Principle: Knowing your Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

.الأَصْلُ الثَّالِثُ: مَعْرِفَةُ نَبِيِّكُمْ مُحَمَّدٍ – صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

And he is Muhammad son of 'Abdullāh, son of 'Abdul-Muttalib son of Hāshim son of Quraysh who are from the Arabs. The Arabs are from the off-spring of Ismā'īl the son of Ibrāhīm, may the best peace and blessings be on him and our prophet. He lived 63 years, from them forty years before prophethood and twenty three as a messenger and prophet. He was sent as a prophet by {**Iqra**} and a messenger by {**al-Muddathir**}. His city is Makkah and he migrated to Madīnah.

وَهُوَ مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ، وَهَاشِمٌ مِنْ قُرَيْشٍ، وَقُرَيْشٌ مِنَ الْعَرَبِ، وَالْعَرَبُ مِنْ ذُرِّيَّةِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْخَلِيلِ عَلَيْهِ وَعَلَى نَبِيِّنَا أَفْضَلُ الصَّلاةِ وَالسَّلامِ، وَلَهُ مِنَ الْعُمُرِ ثَلاثٌ وَسِتُّونَ سَنَةً، مِنْهَا أَرْبَعُونَ قَبْلَ النُّبُوَّةِ، وَثَلاثٌ وَعِشْرُونَ فِي النبوة. نُبِّئَ بِـ {**اقْرَأْ**}، وَأُرْسِلَ بِـ {**الْمُدَّثِّرْ**}، وَبَلَدُهُ

Allāh sent him to warn against shirk and to call to tawhīd and the proof is His saying **"O you (Muhammad) wrapped (in garments)! Stand and warn! And your Lord (Allāh) magnify! And your garments purify! And shun the idols! And do not give anything in order to receive something more in return. And be patient for the sake of your Lord."** [Sūrah Al-Mudatthir:1-7].
And the meaning of {**stand and warn**} is to warn against shirk and call to tawhīd {**and your lord magnify**} meaning, magnify him with tawheed {**and your garments purify**} meaning, purify your deeds from shirk {**and shun the idols**} Ar-rujz are the idols and keeping away from them is leaving them, being free of them and of whoever is associated with them. He spent ten years calling to tawhīd and then after ten years he was taken up to the heavens and the five daily prayers where ordained upon him and he prayed in Makkah for three years. He was later ordered to migrate to Madīnah.
Hijrah is migrating from the land of shirk to the land of Islām. Hijrah is compulsory on this Ummah, from the land of shirk to the land of Islām and it is continues until the last hour, and the proof is the saying of Allah: **"As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) will say (to them): "In what (condition) were you?" They will reply: "We were weak and oppressed on earth." They (angels) will say: "Was not Allāh's earth spacious enough for you to emigrate therein?" Such men will find their abode in Hell What an evil destination! Except the weak ones among men, women and children who are unable to migrate or find a way to do so. For these there is hope that Allāh will pardon them, and Allāh is Ever Oft Pardoning, Oft Forgiving."**[Sūrah An-Nisā:97-99]. And His saying: **"O My slaves who believe! Certainly, My earth is spacious, (so flee to a place where you can) worship Me (Alone)."** [Sūrah Al-Ankabūt:56].

بَعَثَهُ اللهُ بِالنِّذَارَةِ عَنِ الشِّرْكِ، وَبِالدَّعْوَةِ إِلَى التَّوْحِيدِ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {**يَا أَيُّهَا الْمُدَّثِّرُ * قُمْ فَأَنذِرْ * وَرَبَّكَ فَكَبِّرْ * وَثِيَابَكَ فَطَهِّرْ * وَالرُّجْزَ فَاهْجُرْ * وَلاَ تَمْنُن تَسْتَكْثِرُ * وَلِرَبِّكَ فَاصْبِرْ**} [المدثر: 1-7]. وَمَعْنَى: {**قُمْ فَأَنذِرْ**}: يُنْذِرُ عَنِ الشِّرْكِ، وَيَدْعُو إِلَى التَّوْحِيدِ. {**وَرَبَّكَ فَكَبِّرْ**}: أَيْ: عَظِّمْهُ بِالتَّوْحِيدِ. {**وَثِيَابَكَ فَطَهِّرْ**}: أَيْ: طَهِّرْ أَعْمَالَكَ عَنِ الشِّرْكِ. {**وَالرُّجْزَ فَاهْجُرْ**}: الرُّجْزَ: الأَصْنَامُ، وَهَجْرُهَا: تَرْكُهَا، وَالْبَرَاءَةُ مِنْهَا وَأَهْلُهَا، أَخَذَ عَلَى هَذَا عَشْرَ سِنِينَ يَدْعُو إِلَى التَّوْحِيدِ، وَبَعْدَ الْعَشْرِ عُرِجَ بِهِ إِلَى السَّمَاءِ، وَفُرِضَتْ عَلَيْهِ الصَّلَوَاتُ الْخَمْسُ، وَصَلَّى فِي مَكَّةَ ثَلاثَ سِنِينَ، وَبَعْدَهَا أُمِرَ بِالْهِجْرَةِ إِلَى الْمَدِينَةِ، وَالْهِجْرَةُ الانْتِقَالُ مِنْ بَلَدِ الشِّرْكِ إِلَى بَلَدِ الإِسْلامِ.

وَالْهِجْرَةُ فَرِيضَةٌ عَلَى هَذِهِ الأُمَّةِ مِنْ بَلَدِ الشِّرْكِ إِلَى بلد الإِسْلامِ، وَهِيَ بَاقِيَةٌ إِلَى أَنْ تَقُومَ السَّاعَةُ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {**إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلآئِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُواْ فِيمَ كُنتُمْ قَالُواْ كُنَّا مُسْتَضْعَفِينَ فِي الأَرْضِ قَالُوَاْ أَلَمْ تَكُنْ أَرْضُ اللّهِ وَاسِعَةً فَتُهَاجِرُواْ فِيهَا فَأُوْلَئِكَ مَأْوَاهُمْ جَهَنَّمُ وساءت مَصِيراً * إِلاَّ الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاء وَالْوِلْدَانِ لاَ يَسْتَطِيعُونَ حِيلَةً وَلاَ يَهْتَدُونَ سَبِيلاً * فَأُوْلَئِكَ عَسَى اللّهُ أَن يَعْفُوَ عَنْهُمْ وَكَانَ اللّهُ عَفُوّاً غَفُوراً**} [النساء: 97-99]. وَقَوْلُهُ تَعَالَى: {**يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ**} [العنكبوت 56].

NOTES

Al-Baghawī (may Allāh have mercy on him) said: "The reason this statement was revealed is because of the Muslims in Makkah that have not migrated. Allāh has called them "believers"." And the proof for hijrah from the sunnah his saying (sallallāhu ʿalayhi wa sallam): **"Hijrah shall not be cut off until repentance is cut off and repentance shall not be cut off until the sun rises from the west.**

When he settled in Madīnah he ordained the rest of the duties of Islām like obligatory charity (zakāt), fasting, pilgrimage, jihād, the call to prayer, ordering good and forbidding evil, and other rules of Islām. He spent ten years to establish this and after that he died (sallallāhu ʿalayhi wa sallam) and his religion remains. There is no good except he guided them against it. So the good that he called them to was Tawhīd and all that Allāh loves and is pleased with, and the evil that he warned against was Shirk and all that Allāh hates and rejects. Allāh sent him to all mankind and made it compulsory for the Thaqalayn, (two worlds) then Jinn and Mankind to to obey him, and the proof is the His saying: **"Say: 'O mankind! Verily, I am the Messenger of Allāh to you all.'"** (7:158). And Allāh completed the religion through him and the proof is His saying: **"This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion."** (5:3). And the proof that he (sallallāhu ʿalayhi wa sallam) died is His saying, the Most High: **"Verily, you will die and verily, they (too) will die. Then, on the Day of Resurrection, you will all dispute before your Lord."** (39:30)

And when people die they will be resurrected and the proof is His saying, the Most High: **"From it (the earth) We created you and in it we shall return you and from it We shall raise you to life again."** (50:22). And His statement, the Most High: **"And Allāh has brought you forth from the (dust of) earth. Afterwards He will return you into it (the earth), and bring you forth."** (71: 17-18). And after the Resurrection they will be brought to account and rewarded or punished according to their actions. The proof is His statement, the Most High: **"And to Allāh belongs all that is in the heavens and all that is in the earth, that He may requite those who did evil with (punishment in the Fire) for that which they did, and that He may reward those who did good, with what is best (Paradise)."** (53:31). And he who disbelieves in the Resurrection,is an unbeliever, and the proof is His saying, the Most High: **"The disbelievers claim that they will never be resurrected. Say "By my Lord, you will certainly be resurrected, then you will be informed of what you did (in the world), and that is easy for Allāh."** (64:7)

قَالَ الْبُغَوِيُّ –رَحِمَهُ اللهُ–: نزلت هَذه الآيَة فِي الْمُسْلمينَ الَّذينَ بِمَكَّةَ ولَمْ يُهَاجِرُوا، نَادَاهُمُ اللهُ باسْمِ الإِيمَانِ.

وَالدَّلِيلُ عَلَى الْهِجْرَةِ مِنَ الـ ـسُّنَّةِ: قَوْلُهُ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ-: «**لا تَنْقَطِعُ الْهِجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ، وَلا تَنْقَطِعُ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَ**».

فَلَمَّا اسْتَقَرَّ فِي الْمَدِينَةِ أُمِرَ بِبَقِيَّةِ شَرَائِعِ الإِسْلامِ، مِثْلِ: الزَّكَاةِ، وَالصَّوْمِ، وَالْحَجِّ، وَالأَذَانِ، وَالْجِهَادِ، وَالأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَغَيْرِ ذَلِكَ مِنْ شَرَائِعِ الإِسْلامِ، أَخَذَ عَلَى هَذَا عَشْرَ سنينَ، وَتُوُفِّيَ – صَلواتُ اللهِ وَسَلامُهُ عَلَيْهِ – وَدِينُهُ بَاقٍ.

وَهَذَا دِينُهُ، لا خَيْرَ إِلا دَلَّ الأُمَّةَ عَلَيْهِ، وَلا شَرَّ إِلا حَذَّرَهَا مِنْهُ، وَالْخَيْرُ الَّذِي دَلَّهَا عَلَيْهِ التَّوْحِيدُ، وَجَمِيعُ مَا يُحِبُّهُ اللهُ وَيَرْضَاهُ، وَالشَّرُّ الَّذِي حَذَّرَهَا مِنْهُ الشِّرْكُ، وَجَمِيعُ مَا يَكْرَهُ اللهُ وَيَأْبَاهُ.

بَعَثَهُ اللهُ إِلَى النَّاسِ كَافَّةً، وَافْتَرَضَ طَاعَتَهُ عَلَى جَمِيعِ الثَّقَلَيْنِ الْجِنِّ وَالإِنْسِ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {**قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعاً**} [الاعراف:١٥٨]. وَكَمَّلَ اللهُ بِهِ الدِّينَ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {**الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلامَ دِين**}[المائدة: ٣]. وَالدَّلِيلُ عَلَى مَوْتِهِ – صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ – قَوْلُهُ تَعَالَى: {**إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ * ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ**}[الزمر: ٣٠، ٣١].

وَالنَّاسُ إِذَا مَاتُوا يُبْعَثُونَ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {**مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى**} [طه ٥٥]. وَقَوْلُهُ تَعَالَى: {**وَاللَّهُ أَنبَتَكُم مِّنَ الأَرْضِ نَبَاتاً * ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجاً**}[نوح ١٧، ١٨]. وَبَعْدَ الْبَعْثِ مُحَاسَبُونَ وَمَجْزِيُّونَ بِأَعْمَالِهِمْ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {**وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاؤُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى**}[النجم ٣١].

وَمَنْ كَذَّبَ بِالْبَعْثِ كَفَرَ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى: {**زَعَمَ الَّذِينَ كَفَرُوا أَن لَّن يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ**} [التغابن ٧].

NOTES

And Allāh sent all the Messengers as givers of glad tidings and warners, and the proof is His saying: **"Messengers as bearers of good news as well as of warning in order that mankind should have no excuse against Allāh after the sending of the Messengers."** (4:165)

And the first of them was Nūh ('alayhis salām) and the last of them was Muhammad and the proof that the first amongst them was Nūh ('alayhis salām): **"Verily, We have inspired you with revelation just as We inspired Nūh (Noah) and the Prophets after him."** (4:163)

And Allāh sent a messenger to all nations from Nūh to Muhammad, ordering them to worship Allāh alone and forbidding them from worshipping false deities and the proof is the statement of Allāh the Exalted: **"And verily, We sent to every nation a Messenger (proclaiming): 'Worship Allāh (Alone), and avoid (or keep away from) Tāghūt (all false deities, etc. i.e. do not worship Tāghūt besides Allāh).'"** (16:36)

And Allāh has made it compulsory on all his slaves that they reject the Tāghūt and worship Allāh. Ibnul-Qayyim - may Allāh have mercy on him - said: "A Tāghūt is anyone regarding whom the servant goes beyond the due bounds, whether it be one worshipped or followed or obeyed and there are many Tāghūts." Their heads are five, Iblīs may Allāh's curse be on him, and he who is worshipped and is pleased with that, and he who calls people to worship him, and he who claims that he knows anything from the knowledge from the affairs of the unseen, and he who rules by that which Allāh has not revealed and the proof is the statement of Allāh the Exalted: **"There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower."** (2:156)

And this is the meaning of Lā ilāha illAllāh and in the Hadīth: "The head of the affair is Islām, its supporting pillar is the Prayer and highest peak is Jihād in Allāh's cause"

And Allāh knows best and may Allāh send his blessings on Muhammad and his family and companions.

وَأَرْسَلَ اللهُ جَمِيعَ الرُّسُلِ مُبَشِّرِينَ وَمُنْذِرِينَ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: **{رُّسُلاً مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلاَّ يَكُونَ لِلنَّاسِ عَلَى اللّهِ حُجَّةٌ بَعْدَ الرُّسُلِ}** [النساء ١٦٥].

وَأَوَّلُهُمْ نُوحٌ عَلَيْهِ السَّلامُ، وَآخِرُهُمْ مُحَمَّدٌ – صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ – وَهُوَ خَاتَمُ النَّبِيِّينَ؛ وَالدَّلِيلُ عَلَى أَنَّ أَوَّلَهُمْ نُوحٌ قَوْلُهُ تَعَالَى: **{إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ}** [النساء: ١٦٣].

وَكُلُّ أُمَّةٍ بَعَثَ اللهُ إِلَيْهَا رَسُولا مِنْ نُوحٍ إِلَى مُحَمَّدٍ –صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ –يَأْمُرُهُمْ بِعِبَادَةِ اللهِ وَحْدَهُ، وَيَنْهَاهُمْ عَنْ عِبَادَةِ الطَّاغُوتِ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: **{وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللّهَ وَاجْتَنِبُواْ الطَّاغُوتَ}** [النحل ٣٦]. وَافْتَرَضَ اللهُ عَلَى جَمِيعِ الْعِبَادِ الْكُفْرَ بِالطَّاغُوتِ وَالإِيمَانَ بِاللهِ.

قَالَ ابْنُ الْقَيِّمِ – رَحِمَهُ اللهُ تَعَالَى: مَعْنَى الطَّاغُوتِ مَا تَجَاوَزَ بِهِ الْعَبْدُ حَدَّهُ مِنْ مَعْبُودٍ أَوْ مَتْبُوعٍ أَوْ مُطَاعٍ. وَالطَّوَاغِيتُ كَثِيرُونَ وَرُؤُوسُهُمْ خَمْسَةٌ: إِبْلِيسُ لَعَنَهُ اللهُ، وَمَنْ عُبِدَ وَهُوَ رَاضٍ، وَمَنْ دَعَا النَّاسَ إِلَى عِبَادَةِ نَفْسِهِ، وَمَنِ ادَّعَى شَيْئًا مِنْ عِلْمِ الْغَيْبِ، وَمَنْ حَكَمَ بِغَيْرِ مَا أَنْزَلَ اللهُ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: **{لاَ إِكْرَاهَ فِي الدِّينِ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لاَ انفِصَامَ لَهَا وَاللّهُ سَمِيعٌ عَلِيمٌ}** [البقرة ٢٥٦]. وَهَذَا هُوَ مَعْنَى لا إِلـه إِلا اللهُ، وَفِي الْحَدِيثِ: «رَأْسُ الأَمْرِ الإِسْلامِ، وَعَمُودُهُ الصَّلاةُ، وَذِرْوَةُ سَنَامِه الْجِهَادُ فِي سَبِيلِ اللهِ».

وَاللهُ أَعْلَمُ. وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وَعلى آله وَصَحْبِهِ وَسَلَّمَ.

NOTES

INTRODUCTORY QUESTIONS

Circle the correct answers

1 - Which surah is the proof for the first 4 matters:

a) surah al-fil
b) surah al-'abasa
c) surah al-'asr
d) surah al-fil

2 - What's the correct order of these three in accordance to what the Author mentions

- speech
- action
- knowledge

1

2

3

3 - When a person is in the grave the angels will ask him/her about his or her:

a) actions
b) 'aqidah
c) wealth
d) family

4 - The slave will not leave the standing by his Lord until he/she is asked about his or her:

a) lineage
b) family
c) ‘aqidah
d) actions

5 - The greatest thing that Allah ordered his servants with is:

a) tawhid
b) fasting
c) shirk
d) charity

QUESTION 1 - 15 (FIRST/SECOND SESSION - INTRODUCTION)

1. Who narrated the hadīth about the journey of the soul and questioning in the grave?

2. Complete the hadīth in arabic or/and english if you can.

يَتْبَعُ الْمَيِّتُ إِلَى …… : ……. ، ……، ……. ، فَيَرْجِع ……..،

…… ، وَيَبْقَى……و……. ، يَرْجِعُ……وَيَبْقَى

" ……. things accompany a person to his ……. : his ……., his ……., and his ……. . Two ……..…… and ……. remains. His …… and …… return, and his …… remain."

3. What has been said concerning the names of the angels that will ask the questions to the person in his grave?

4. Fill in the gaps.

The narration recorded with Ibn Hibbān mentions that: …… will be by a person's head (in the grave), ……. on the person's right, ……. on his left, and …… by his feet.

5. Is the punishment in the grave specific to this Ummah? yes / no

6. The effect of the bliss and punishment in the grave is upon which of the following:

a) the soul only
b) both the soul and body together
c) the body only
d) none of these

7. The majority of this Ummah will be punished in the grave for?

breaking ties stealing urine backbiting

8. What are the 2 situations of the one making taqlīd (blind-following) in belief?

Situation 1 - taqlīd that

Situation 2 - taqlīd that

9. According to Shaykh Sālih Ālish-Shaykh a person needs to study the proofs…

a) and must memorise them
b) at least once in a lifetime
c) must be able to recall exact references

10. What did Shaykh Ṣāliḥ Al-Fawzān say about the author's book Kitāb At-Tawḥīd and his books in general?

11. Shaykh Zayd Al-Madkhalī said when explaining the meaning of:إلا الذين آمنوا 'except those who believe' (he said): meaning:

12. What's the proof for the first matter (العلم - knowledge) being knowledge of Allah, His Prophet ﷺ and Islam?

13. What are the two times a person will be questioned and what are they concerning?

14. What is the proof that the imam uses when saying Allah is not pleased that anyone is worshipped besides him, not even an angel nor a Prophet?

15. What is the meaning of Hanafiyyah?

QUESTION 16 - 25 (FIRST PRINCIPLE)

16. Circle the different meanings of the word 'rabb' (رب):

a) master
b) object of worship
c) close friend
d) owner

17. What are the 2 types of تَرْبِية (nurturing):

a) ……

b) ……

18. The intent when saying رَبِّي اللهُ (my Lord is Allāh) is:

a) My creator is Allah
b) My provider is Allah
c) My object of worship is Allah

19. Mention the two types of āyāt:

a) ……

b) ……

20. What are the 3 categories of Tawhīd:

i) Tawhīd of ……

ii) Tawhīd of ……

iii) Tawhīd of ……

21. What is worship in Islām?

22. What are the 2 types of du'ā?

a) ……

b) ……

23. What are the 3 types of people as it relates to du'ā?

1st) ……

2nd) ……

3rd) ……

24. What are the 2 types of khawf (fear)?

a) ……

b) ……

25. What are the two types of istigāthah (seeking deliverance)?

a) ……

b) ……

QUESTION 26 - 25 (SECOND PRINCIPLE)

26. What are the 2 types of Islām?

a) ……

b) ……

27. Mention when the 5 pillars were made obligatory:

As- Shahādah ……

The Prayer ……

Zakāt ……..

Fasting of Ramadhān ……

Hajj ……

28. From the angle of repetition:

As- Shahādah occurs ……

The 5 Prayers occur ……..

Zakāt occurs ……

Fasting Ramadhān occurs ……

Hajj occurs ……

29. Name the Pillars and Conditions of the Shahādah:

The Pillars:	The Conditions:
……	……
……	……
……	……
……	……
……	……
……	……
……	……

30. Draw a line and match each action with its قرينة (close companion):

As-Salāh	Hijrah
Fasting	‘Umrah
Hajj	Zakat
Jihād	Qiyām al-Layl

31. Explain what is Īmān in the:

(Arabic language)

(Legislative definition

32. When Islām and Īmān are mentioned separately each of them refers to:

Islām (refers to):

Īmān (refers to):

And when only one of them is mentioned without the other each of them refers to

33. When such wording as “None of you believes…” and “He does not believe ….”

Then the intent behind ‘not believing’ is

34. According to Shaykh Fawzān, why did Jibrīl mention the pillars of Īmān in the order he mentioned them?

35. What are the 3 Levels of the religion in order?

1

2

3

QUESTION 36 - 45 (THIRD PRINCIPLE)

36. Concerning the name Muhammad, some scholars say before the Prophet ﷺ the Arabs used to name with

……..

Others say

……..

37. The meaning of the name Muhammad is:

38. Name some of the Prophet's ﷺ other names:

40. The majority hold that the Prophet ﷺ was born:

Year ……. month: …….. day: ……

41. How many times did the Prophet ﷺ see Jibrīl in his original form? ……

Explain further : When/Where?

42. For how many years was the da'wah of the Prophet ﷺ in secret? ……..

43. When the Prophet ﷺ ascended the heavens, he did so with:

a) body only b) soul only c) body & soul d) none of these

44. The Muslims as it relates to the reckoning (hisāb) are of 3 categories. What are they?

1

2

3

43. What has been said about the disbeliever having his deeds weighed?

45. From the tawāghīt (false gods) is the one who claims to have knowledge of the unseen, such as: